

4.
HARVARD
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LIBRARY

C A L L
T O T H E
J E W S,
B Y
Daniel Tnangam Alexander,
A N
Eminent J E W,

Who embrac'd the *Christian Faith*, and was lately baptiz'd.
SETTING FORTH,

In what surprising Manner he was converted to
CHRISTIANITY;
With his *Quotations* both from the OLD and NEW
TESTAMENT to prove it.

Together with his Objections to the Church of *Rome*, &c. His
LETTER directed to those of his Nation, and his Prayer to GOD for
their *Conversion*. The whole both Entertaining and very Useful in all
CHRISTIAN FAMILIES.

ROM. II Cap. VER. 2.
GOD hath not cast away his People which he Foreknew.

LONDON: Printed by M. MEEHILL, at the King's Arms in Fleet-Street, and Sold by all the
Booksellers and Pamphlet Shops in London and Westminster. [Price 6s.]

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TO THE

W E

B Y

Daniel Thompson Alexander

Emigrant & E. W.

Who came to the U. S. in 1844, and has since

SETTLED IN

the following manner he was assisted to

CHARLES T. JAMES

With his family, both from the Old and New

TRAVELERS

They were assisted by the Old and New

CHRISTIAN JAMES

They were assisted by the Old and New

They were assisted by the Old and New



A

C A L L

T O T H E

J E W S, &c.



DEAR Father, Mother, Brother, Sister, Friends, and Kindred, of the Race of *Israel*, according to the Flesh, I verily tell you the Truth, my Conscience and my Soul bear Witness before God, that I can say with the Apostle *St. Paul*, that I am in great Sorrow and a continual trouble in my Mind, and would almost wish to be separated from *Christ* for you my Brethren, who are my Relations according to the Flesh, who are of the Line of *Israel* to whom hath been made manifest the Prophecy of the divine Grace of the *Messiah*, promised to our Fathers *Abraham*, *Isaac* and *Jacob*, and likewise to *David*.

I doubt not but that you will be afflicted, sorrowful and astonish'd at my Conversion: But that you may know I have done nothing without Consideration and good Knowledge of the Cause, I have printed my Confession of Faith, in which you may remark if you will, read it with Candour, that it is founded on strong Passages of holy Scripture in

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the Writings of the Prophets, verify'd therein by the New Testament. It is done in haste because of the shortness of Time which presses my return to those Places where I hope that God will give me the Grace of employing the Knowledge he hath imparted to me who groan after a greater Light of which being deprived they cannot discern the Right from the Left.

Before all, I beg of you to believe, that having left the *Jews* as to their Religion, I am, not however, an Enemy to their Persons nor to the Name of *Israel*, which will be so much the more precious to me because now I can say that I am of *Israel*, not only according to the Flesh, but according to the Spirit also.

However, well beloved, I was not willing to neglect to address you with this Testimony of my Love to make you Partakers of the Grace which God hath given me, having taken me from the Darkness of Error to the Light of his Truth, from the Way of Perdition, to that of everlasting Salvation.

I know that for these Things you will hate me, and that if it were possible you would persecute me: Being transported with a blind Zeal as formerly the Apostle St. *Paul*, who before he was called to the Knowledge of *Jesus Christ*, persecuted those who believed in his Name. But though this should happen, God will give me Grace to remember that I am a *Christian* obliged to suffer as such for *Christ*, who hath been crucify'd for me, and whatever Respect I owe to you according to the Flesh, I shall lay it aside, and disobey all your Commands so long as you hinder me possessing the good Name of *Christ*, who from a *Saul* made me a *Paul*, from a Persecutor and Blasphemer of his Name. A Man ready to confess boldly with his Assistance that from his Enemy, I am become one of his Children, for which I cannot sufficiently thank and praise his holy and ever blessed Name, and I pray to God to love you as much as to give you the same Share of Grace which he mercifully has given me to save my poor Soul from the Pangs of everlasting Death. Nevertheless, my well beloved, wash yourselves in clean Water, so that you may be cleansed. *Turn aside from Evil, and seek the Living God.*

Expect not the coming of another *Messiah* till he shall come terrible, accompanied with Glory and Majesty to judge the Quick and the Dead. Then the Eyes of them who have pierced him shall see him, and those who cried that the Thief should be delivered, but *Christ* crucify'd shall then cry to the Mountains to fall on them, and to the Hills to

A CALL to the JEWS.

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cover them, to hide them from the Terror and fierce Anger of the Lord, although you have formerly persecuted the Prince of Life, and shed his innocent Blood, (since he hath prayed for you that God would pardon you, because of your Ignorance) you may be restored by him if you will acknowledge him, and desist from your Blasphemies and Incredulity, for God hath not cast a way his People which he foreknew. Be jealous of the Vocation of the *Geniiles*, amongst whom went the *Messiah*, being rejected by you to whom he was likewise promised and sent. *Woe unto you, because you are Wise in your own Eyes, seeing many Things and regarding nothing, hearing much, and not comprehending.*

Think not I write this thro' any Reproach, it is thro' Love and Christian Charity, and because it is a Truth I shall never be weary to testify unto you, as being my Beloved. The only thing that afflicts me, is, that you are harden'd from the Head to the Foot, and whilst it is in your Power suffer no longer the Eternal to make you this Reproach, *That the Ox knoweth his Owner, and the Ass his Masters Crib, but Israel hath no Knowledge, my People understand not.*

Behold it is the Lamb of God that taketh away the Sins of the World, that now waits to be gracious to you, it is the Voice of the Beloved who knocks, saying, *Open to me my Sister, my Friend, my Dove, my Undeild, let your Bowels be moved for him, receive him, O receive him kindly, that he may take away your Sins, and make you Partaker of the Kingdom of Heaven.* Seek him whilst he may be found, invite him whilst he is near, kiss the Son lest he be angry, and so you perish from the right Way. *If any one love not the LORD, let him be an Anathema-maran-atha.* 1 Cor. 16. 22.

Think to yourselves the Days are short and bad, redeem the Time, the Day of the LORD is nigh, you know not in what Hour he shall come, when we shall not have the Power to open our Lips against our Master: The Work shall not dispute with him who made it, however enquire diligently of the Scriptures, take in hand the Key of the Kingdom of Heaven, God will shew you the Door through his everlasting Mercy. Receive this Advice of mine in good Part, tho' short; If it pleases God I live a little longer, I shall do something more ample in hopes of advancing your eternal Salvation.

A CALL to the JEWS.

YE my Father and Mother whom I love only according to Nature,
 I beseech you by the tender Mercy of God to reflect on these Things,
 consider that as long as you reject the *Messiah*, and look for another,
 you reject your own Salvation, and continue waiting for everlasting
 Perdition; for to shew the True *Messiah* to be come on Earth, is the
 Design of the following Treatise. Think that you must come in
 Judgment and give an Account before the King of Kings, holy and
 Blessed. *All the Day long I have stretched out my Hand* (says the
 LORD) *to a Disobedient and gainsaying People.* O embrace him whilst
 it is call'd To-day, receive him whilst he is to be found, lest he snatch
 you away and there be none to deliver you. Repent of your Sins,
 and Iniquity shall not be your Ruin. Stop not your Ears, harden
 not your Hearts, neither be destitute of understanding, and I pray
 GOD who is the Father of our LORD JESUS CHRIST, to open the
 Eyes of your Understanding, and make manifest to you the Know-
 ledge of the *Messiah*, who hath suffered for our Sins, and is raised for
 our Justification; and having giving you this Grace as he hath to
 myself, I beseech him to fortify us together by his holy Spirit, that
 we may constantly continue in the Confession of his holy Name in this
 World, and dying in his Love, we may live in eternal Peace with him
 hereafter, and receive that Everlasting Life which was purchased by
 JESUS CHRIST from the Foundation of the World, to whom, with the
 Father, and the Holy Ghost, one only God, Blessed Eternally be Ho-
 nour and Glory for Ever and Ever, Amen.

Your Son Daniel Tnangam,

Heretofore a JEW by Religion,

But now a Disciple of JESUS CHRIST.

In the Name of GOD the Father, of the Son, and of the
 Holy Ghost, one only GOD, blessed for Ever, Amen.

I Daniel Tnangam born a Jew, and made Partaker of the Circum-
 cision in the Flesh, according to the Law give Thanks to GOD, who
 is the Father of our LORD JESUS CHRIST, that by his Mercy and
 Grace it hath pleased Him to make known to me, that heretofore I
 was in the Way of Perdition and eternal Death, for not knowing the
 SAVIOUR of the World JESUS CHRIST the Eternal Son of GOD, and
 now

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now having revealed to me by his holy Spirit, in reading his holy Word that I cannot arrive at eternal Salvation if I am not made a Member of his Body. I thought it behov'd me in his Name, and for the Salvation of my Soul to receive the holy Baptism, according to the Institution in his Church, of which, and of the Grace which accompanies it, it hath been prophesied in divers Places of the *Old Testament* by Types, and spoken of in the *New*, in Terms both clear and manifest, God speaking by *Ezekiel* in chap. 36. ver. 25. says, *Then will I sprinkle clean Water upon you, and ye shall be clean from all your Filthiness, and from all your Idols will I cleanse you.* The figure of Baptism is manifested in the 7th Chapter of *Genesis*, alledg'd by *St. Paul* in his first Epistle chap. 3 ver. 20, 21. *Which sometime were Disobedient when once the long Suffering waited in the Days of Noah while the Ark was preparing, wherein few that is, Eight Souls were saved by Water.* The like Figure whereunto Baptism doth also (not the putting away the Filth of the Flesh, but the Answer of a good Conscience towards God) by the Resurrection of *JESUS CHRIST*. This same Figure is represented unto us in other Objects, *Exod.* 13. 21. and 14. 22. which the Apostle *St. Paul* mentions in the 1 *Cor.* 10. 2. *Our Fathers were all baptized unto Moses in the Cloud, and in the Sea.* *Zacharia* in the Name of the Eternal has prophesied the Grace of Baptism in 13. chap. ver. 1. *In that Day there shall be a Fountain open'd to the House of David, and to the Inhabitants of Jerusalem for Sin and for Uncleanness, and this Spring was fixed in the 1st Kings, 7. ver. 23, and 25,* By the Molten Sea which *Solomon* plac'd in the Temple of God in *Jerusalem*, which was supported by 12 Oxen, representing the 12 Apostles who were to preach the Baptism of Repentance, which our LORD *JESUS CHRIST* commanded them to do, saying, in the 28th of *St. Matthew*, and 19 ver. *Go teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.* Which Baptism I believe Edification to Salvation, since *JESUS CHRIST* says it of *St. Mark* ver. 16 *That whosoever shall believe and be Baptiz'd, shall be saved.* The Contents of which also bears Death, since he himself says in *St. John*, chap. 13, *Except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God.*

By these clear Speeches it appears that the Figures of the Old Testament have been accomplish'd in the New, by the excellent Perdition of *Jesus Christ*, who is the true Lamb of God without

Spot, who bears the Sins of the World, being also the true *Messiah* promis'd, and Son of *David*, of whom nothing is said in the New Testament but what has been foretold by *Moses* and the Prophets, and we ought not to expect any other but him, who is ascended into Heaven, viz. *Jesus Christ*, who is to come from thence to judge both the Quick and the Dead, besides examining whatever is said of the *Messiah* in the Old Testament with regard to his Person, Office, Nativity, Doctrine, Sufferings, Death, Resurrection, and Ascension; all this I have found to agree and appertain to *Jesus Christ*, it followeth then from hence, that it is him who is the true *Messiah*, and to believe that he is the everlasting Son of GOD, I hear GOD speaking of him, *Psalms* 22. Ver. 7, *Thou art my Son, this Day have I begotten thee*: And again *Mat.* 3. Ver. 11, *This is my beloved Son, in whom I am well pleased*.

Touching the Time of his Birth and Coming to the World, he is spoken of in *Genesis* 49, *The Sceptre shall not depart from Judah, nor a Law-Giver from between his Feet, until Shiloh come*: *Numb.* 24. ver. 17, *There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel*. *Christ* is the Son of *David* according to the Flesh, as it is related by three of the Evangelists, he is of the Seed of the Woman as it is spoken of in the 3d. Chap. of *Gen.* *The Seed of the Woman shall bruise the Serpent's Head*. The *Messiah* was to be born of a Virgin, *Isaiah* 7, *Behold a Virgin shall conceive and bear a Son, and he shall be called Immanuel*: *Christ* was born of this Virgin to whom the Angel speaking that she was to be the Mother of the Saviour of the World, said to her, 'he shall be called *Jesus*, that is the Saviour.' And the Evangelist *St. Matthew* says 'all this has been done for the Accomplishment of the Word spoken by *Isaias* the Prophet.'

This *Messiah* is come true Man and true GOD; and yet call'd *Jehovah* the Eternal. *Jer.* 23. ver. 6. 15. 16. and 33. *The Lord our Righteousness*; in those Days, and at that Time will I cause the Branch of Righteousness to grow up unto *David*, and he shall execute Judgment and Righteousness in the Land. In those Days shall *Judah* be saved; and *Jerusalem* shall dwell safely, and this is the Name wherewith he shall be called, The Lord our Righteousness: Which can only appertain to *Jesus Christ* who is come from the House of *David*, of the Tribe of *Judah*, as it hath been prophesied.

Since

Since the *Messiah* therefore was to come from the Tribe of *Judah*, and that at present no *Jew* can distinguish the Tribe of *Israel* one from another since they have been captive in *Babylon*, which is above Two Thousand Years since, how can they therefore find out the House of *David*? And how could they know the *Messiah*, whom they expect still? This persuades me entirely, that he who was born of the *Virgin Mary*, who descended from the royal House of *David*, as the holy Books teach us, is the true *Messiah* of the Tribe of *Judah*.

The *Messiah* was to be born at *Bethlem*, as the Prophet *Micah* foretells it, Chap. 5. ver. 2. *But thou Bethlem Ephratah, though thou be little among the Thousands of Judah, yet out of thee shall He come forth unto me, that is to be Ruler in Israel, whose Going forth have been of old, from Everlasting.* It is therefore a long Time since *Bethlem* was destroyed, the Place where it stood is no more known, than he who was born in *Bethlehem*, viz. *JESUS CHRIST* is the *Messiah* which was prophesied.

The *Messiah* was to come to *Jerusalem* at the Time of the Second Temple, as says *Haggai* 2. ver. 8. *Zach.* 9. ver. 9. *Malc.* 3. ver. 1. *JESUS CHRIST* come during this Second Temple, as the Gospel teaches, therefore I assuredly believe he is the true promised *Messiah*, and since *Jerusalem* is destroyed with the Temple, and being above Sixteen Hundred Years since the Destruction of *Jerusalem*, it is Folly for the *Jews* to expect any other Coming of the *Messiah*, but when he shall come to judge the Quick and the Dead, as it is taught by the Apostles: The *Messiah* was to preach a Doctrine of Grace, where *Moses* gave the Law, which pronounces Curses against the Transgressors; this was foretold *Isaiab*; *The LORD hath anointed me to preach good Tidings unto the Meek; he has sent me to bind up the broken hearted; to proclaim Liberty to the Captives, and the Opening of the Prisons to them that are bound.*

The *Messiah* was to be the Great Prophet promised in the 18th. of *Deut.* *I shall raise to them a Prophet like unto thee from among their Brothers, &c.*

The *Messiah* was to Work Miracles, as says *Isaiab*, Chap. 35. *Behold your GOD will come with Vengeance, even GOD with a Recompence he will come and save you; then the Eyes of the Blind shall be opened, and the Ears of the Deaf unstopped; then shall the lame Man leap as an Hart, and the Tongue of the Dumb sing; for in the Wilderness shall Waters break out and Streams in the Desert.* The

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The *Messiah* was to be Sovereign High Priest, *Psalms* 110. ver. 4, *The LORD hath sworn, and will not repent, thou art a Priest for ever, after the Order of Melchizedec.* And the Apostle St. Paul directs that to our LORD JESUS CHRIST, in his Epistle to the *Hebrews*. The *Messiah* was to suffer, and likewise to die as *Daniel* tells us in the 9 Chap. of his Prophecy *And after threescore and two Weeks shall Messiah be cut off*; it behoved then that he die, but not for himself, for he is without Blemish, and is call'd by *Daniel* the *Holy of Holys*, *He has done no wrong to any, and in his Mouth no Fraud hath been found*, *If*. Chap. 53. ver. 9 and 12.

David hath foretold what kind of Death he should die in *Pf.* 22. *They have peirc'd my Feet and my Hands.* *Zach.* 12. ver. 10 *They shall look toward me whom they have peirc'd.* The Gospel relates that this has been done in the Person of JESUS CHRIST; and it is said of him in the *Apocalypse*, that *When he shall come in the Clouds all Eyes shall see him, even them who have peirc'd him.* The *Messiah* was to suffer for our Sins, and bear upon him our Iniquities; give us a Cure by his Bruise, and take upon him the Fine which brings us Peace, as *Isaiab* speaks of it in Chap. 53. in an ample Manner, and is alledged in many Places by the Evangelists.

This *Messiah* hath been our Sovereign High Priest, and hath not offered the Blood of Goats and Heifers, but himself for the Sin of the World, what *Isaiab* had said in Chap. 53; *But he was wounded for our Transgressions, he was bruised for our Iniquities; the Chastisement of our Peace was upon him, and with his Stripe we are healed.* And St. Paul's Epistle to the *Hebrews* Chap. 9. says that JESUS CHRIST hath not offered Blood of Goats and Heifers, but by his own Blood he entered at once into the holy Place, having obtain'd eternal Redemption for us. Ver. 25. *Now yet that he should offer himself often.* Ver. 26. *But now once in the End of the World hath he appear'd to put away Sin by the Sacrifice of himself.* As he speaks of himself in Chap. 43 of *Isaiab*, *thou hast made me to serve with thy Sins, thou hast wearied me with thine Iniquities, I, even I am he that bloteth out thy Transgressions for mine own Sake, and will not remember thy Sins.*

The *Messiah* was to intercede for the Transgressors: *Isaiab* 53. ver. 12. *And he was number'd with the Transgressors and bare the Sins of many, and made Intercession for the Transgressors.* St. Luke 23. He sayeth, praying for those that persecuted him, *Father forgive them, for they know not what they do.* Then

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II

The *Messiah*, after having suffered, was not to dwell in Death, but to be raised, *David* hath foretold it of him in *Pf.* 16. ver. 10. *For thou wilt not leave my Soul in Hell, nor wilt thou suffer thine Holy One to see Corruption. Isaiah 53. When thou shalt make his Soul an Offering for Sin, he shall see his Seed, he shall prolong his Days.*

Jonas was the Figure of the Time of his Resurrection, and *JESUS CHRIST* hath applied it to himself in *Mat.* 12. ver. 40. *For as Jonas was three Days and three Nights in the Whale's Belly: So shall the Son of Man be three Days and three Nights in the Heart of the Earth.*

The *Messiah* was not promised to be a King or a temporal Prince, or to exercise a terrestrial Dominion, as the *Jews* believe it, who think that his Coming must be accompanied with an earthly Glory; his Kingdom hath been foretold to be a spiritual one, and his coming into this World with much Humility, Ignominy, and Contempt. His spiritual and everlasting Kingdom hath been foretold by *Daniel* Chap. 14. *His Dominion is an everlasting Dominion.* And in the 2d. *A Kingdom without End.* This *Messiah* is the Wonderful, the Councillor, the strong and powerful God, the Prince of Peace, the Father of Eternity, the Advancement of his Empire shall have no End, &c. And the Angel *Gabriel* speaking to the *Virgin Mary*, Mother of our LORD *JESUS CHRIST*, said to her, that, 'he should reign over the House of *Jacob* for ever; and that his Kingdom should have no End.' Therefore this *JESUS* who came according to the Accomplishment of Time, is this *Messiah*, who reigns still of the spiritual Reign, and not of a temporal one, who far from having had any Splendor in this World, hath on the contrary been very much despis'd, he was born of Parents reputed to be of a low Condition, wrap'd up with Clouts in the Manger of a Stable: *Luke* 2. ver. 7. *He hath had for his familiar Companions poor Sinners, he hath not had whereon to rest his Head, he hath been scorn'd, injur'd, persecuted.* *Mic.* Cap. 5. says of him, *They shall smite the Judge of Israel with a Rod upon the Cheek.* What the Gospel in *Mat.* 26. ver. 68. tells us hath been done by his Enemies, who had said in smiting him with their Rods, 'prophecy unto us, thou *CHRIST*, who is he that smote thee.'

His Humiliation appears in *Isaiah*, Chap. 53. when he sayeth of him: *He hath no Form nor Comeliness; and when we shall see him there is no Beauty that we shou'd desire him.*

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And David in Ps. 22. calls him, *a Worm and no Man; a Reproach of Men, and despised of the People, all they that see him laugh him to Scorn, they shoot out the Lip, they shake the Head.* Which we see also in the Gospel, and CHRIST speaking of Himself in the Gospel, says, *That his Kingdom is not of this World.* This is a great Scandal to the Jews, who have expected, and still hope for the Temporal Establishment of the Kingdom of Israel; and who thought that the *Messiah* was to come only for themselves, and not for the Gentiles; again, what says *Ezeck. 37. chap. I shall make that they shall be one only Nation upon the Mountains of Israel, and shall have but one King,* what JESUS CHRIST Himself calls in *John chap. 10. One Fold, and one Shepherd.* That which the Apostle teaches *Ephes. 2.* when he says, *that CHRIST Himself is the Corner Stone.*

NOW CHRIST having done and suffer'd all the Things we have heard, and which had been foretold of the *Messiah*, I believe that he is certainly the true *Messiah*, who is not only come in the Flesh, and hath suffer'd Death in it, but hath overcome Death, and the Punishment due to our Sins, and after being rais'd, is ascended to Heaven to pray for us, *Rom. 8. 3; 4. Heb. 9. 24. 1st John, 2. and 1, 2. If any Man Sin we have an Advocate with the Father, JESUS CHRIST, the Righteous and he is the Propitiation for our Sins, and not for ours only, but also for the Sins of the whole World.*

Having then diligently apply'd to the Reading of the Word of God, contain'd in the *Old Testament*, I acknowledge that the *Messiah* is come long ago, since the Scepter hath been taken from Judah, for many hundred Years, as it was foretold in the 49 of *Gen.* the 72 Weeks of *Daniel* which make four hundred and ninety Years, having been accomplished above four Times, and comparing the Predictions of the *Messiah*, with what is said of our LORD JESUS CHRIST in the Gospel, I see so much Affinity with it, that I am oblig'd to confess from the Bottom of my Soul, as I have the Testimony of it in my Conscience, that Jesus the Son of the Virgin Mary, is the *Messiah* promised to the Patriarchs, *Abraham, Isaac and Jacob*, that he is come in the Flesh, that he is the true Son of God, true God and true Man altogether, that he died for our Sins, and is raised for our Justification, and that there is no Salvation but through him.

I believe

I believe the Writings of the Evangelists and Apostles, and believe them to be the Word of GOD, as the Writings of *Moses* and of the Prophets, and that their Doctrine is to instruct Men in the Faith, and to dispose them by the Grace of GOD to inherit Everlasting Life, which hath been acquir'd to us by JESUS CHRIT, in whom, whosoever shall believe, shall be saved, as he teaches it Himself in the 6. cap. v. 47, of *John*, *verily, verily I say unto you, he that believeth on me shall have Everlasting Life.*

Therefore for as much as the *Christian Church* is much disquiated by many *Schism* and *Heresies*, I thank GOD for having given me the Resolution to receive my Baptism, and to annex myself to the Confession of Faith, and Doctrine of the *Catholick* and *Apostolick Church* reform'd, which I believe to be *the only Jerusalem from above, the Mother of all the Faithful*; *Gal. 4 26.*

And in this Place I think myself oblig'd to confess to you the weak (in appearance but however wonderful) means, which it pleas'd GOD to make use of to draw me out of *Judaism*.

' About three Years ago, being at *Prague*, which is the Capital City of *Bohemia*, wherein a great Number of *Jews* dwell, and walking about the City, a poor School Boy came up to me and ask'd something out of Charity, I at first refus'd it to him, and for no other Reasons indeed but because he was a *Christian*, I curs'd him thro' Ignorance; and seeing I was not dispos'd to give him any thing, he offer'd to sell me a Book which he held in his Hand; I answer'd him, I had no desire to read *Christian Books*, but however seeing he importun'd me, saying that if I would but read this Book, I should find my Salvation in it, and fearing at the same Time to receive some Displeasure of the other *Christians* who were looking at me. I bought this Book for a small Matter, and having thrown it in a Trunk as a Thing of no Value, I thought no more of it; and about a Year after as I was looking in that Trunk for some Cloaths, I cast my Eye upon that Book, and having open'd it without knowing what it was, I fancy'd it to be a New Testament; I remark'd in the Margin some Quotations of *Jeremiah* and *Isaiah*, these Names of the Prophets gave me the Curiosity to read it, and afterwards to confer the Passages therein cited, with the Text in the *Hebrew* of the *Old Testament*, and the Conformity which I found in it touc'd my Soul so sensibly, that from that Time I resolv'd to read it thoroughly.'

As I was reading this Book God opened my Eyes by Degrees, and I began to think that myself, and all those of my Nation were in Error; in order to clear up my Doubts, I made my Application to the most Learned among us, asking them the Explanation of the Passages which I had read in the Prophets, without discovering to them that I had a *New Testament*, for if I had I should have been badly treated; their Answers did not satisfy me, but on the Contrary begot in me a greater Mistrust, and when I press'd them to explain some formal Passages they answer'd me *Sthouma*, that is to say, *it is a hidden Thing*, but having a Desire to know those Things which were hid from them and me also; I went into *Polonia* in hopes of having better Instructions from the other *Rabbis* who were there, but all the Answer I got was, That they commanded me to be silent upon those Matters.

From that Time I continued with Assiduity to compare both the *Old* and *New Testaments together*; (having before lost all my Time in reading the *Talmud*) I resolv'd to quit the *Judaism*, and to make myself a *Christian*; for this Reason I retired to *Dantzick*, where overcoming the Apprehension of all Dangers, I resolv'd to travel to *Rome*, and having embark'd at *Dantzick* for *Amsterdam* wher I stay'd few Days, I went from that to *France*, resolv'd to go to *Rome* which I thought to be the Mother of all Churches.

But God through his Mercy shorten'd my Journey very much, and permitted not that coming out of one Precipice I should fall in another. Therefore having a Desire to speak with some of the *Monks*, in hopes, through his Means to get Letters of Recommendation to *Rome*, I freely acknowledg'd myself a *Jew*, and express'd the great Desire I had of becoming a *Christian*, and of being Baptiz'd, he prais'd my Desire, and press'd upon me not to delay my Baptism any longer, to which I answer'd, that being not yet sufficiently strengthen'd, I was willing to know on what Foundation I was to build, before I quitted that in which I had been instructed. From thence he took the Opportunity to speak to me of the principal Points of his Religion, upon which also I made him understand my Doubts, and the Difficulties I had to believe them, and ask'd him whether they believ'd and taught the same Things at *Rome*, he answer'd me yes. Therefore, after having examin'd his Doctrine with what I daily read in the *Old* and *New Testament*, I have found it impossible for me to believe that the Church in which he is, is the True Church.

Church. Therefore to meet with it, such as my Soul might have no more Scruples to embrace it, I pass'd into this Country, and had Conference with those of the Reform'd Church, have made Enquiries into their Doctrines, in which GOD be prais'd and thank'd, I have found the Content which I so long desir'd.

And in order that none should think that without Foundation I have refus'd to embrace the *Roman Church*,

Here are the Reasons which have hindered me :

First. That against what GOD hath forbidden in the Second Command of the Law, *Exod. 20.* they make ingraven Images and Pictures, they prostrate themselves before them, and serve them, giving them the Glory which belong only to GOD who says, *I am the Eternal, this is my Name, I shall not give my Glory to another, nor my Praises to ingraven Images.*

Secondly, They worship and serve other than GOD, against what is said by our LORD JESUS CHRIST; *Thou shalt worship the LORD thy GOD, and him only shalt thou serve, Math. 4. 10.*

3dly, Because they believe that by calling on the Name of Saints they can be saved, against what is said by *Peter* touching our LORD JESUS CHRIST in *Act 4. 12.* *Neither is there any Salvation in any other : For there is none other Name under Heaven given among Men whereby we must be saved.*

4thly. They annihilate the Merits of the Death and Passion of our LORD JESUS CHRIST, in feigning that Men can be saved by their Works, *Galat. 2. 21.* *For if Righteousness come by the Law, then CHRIST is dead in vain, and 16. Knowing that Man is not justify'd by the Works of the Law, but by the Faith of JESUS CHRIST. Even we have believed in JESUS CHRIST, that we might be justify'd by the Faith of JESUS CHRIST, and not by the Works of the Law ; for by the Works of the Law shall no Flesh be justified. Ephe. 2. 9. Not of Works least Men should boast.*

5thly. In the *Roman Church*, the Clergy take upon them the Power of giving Absolution and forgiveness of Sins against what GOD says, *Isa. 43.* *I, even I am he, that blotteth out thy Transgressions for mine own Sake.*

6thly. The *Roman Church*, believing with the *Christian Church*, that *JESUS CHRIST* hath taken his Body from the Substance of the Virgin, and nevertheless pretend daily to sacrifice a *JESUS CHRIST*, which is made of a little Flower.

7thly. The *Roman Church* sins in thinking to sacrifice the Son of God, for the Sins of the Living and the Dead, against what *St. Paul* says, *Heb. 9. 14. How much more shall the Blood of CHRIST who through the Eternal Spirit offered himself without Spot to God, and cap. 10. 14. For by one Offering he hath perfected for ever them that are Sanctify'd.*

8thly. In the *Roman Church*, they have corrupted Baptism, which is for the Forgiveness of Sins, through *JESUS CHRIST*, and they teach the Forgiveness of Sins by Fastings, Pilgrimages, by beating themselves, which I do not believe, because I cannot find any where in the Scripture that God hath commanded it.

9thly. The Church of *Rome* holds that at certain Times the Flesh which God has created is polluted, against what *St. Paul* says, *1 Tim. 4. 4. For every Creature of God is good, and nothing to be refused if it be received with Thanksgiving.*

10thly. They forbid Marriages to Persons to whom God has in no place forbid it, and *St. Paul* calls such Prohibition, *The Doctrine of the Devil. 1 Tim. 1. 4. 3.*

11th. The *Romish Church* teaches another Purgation of Sins than the Blood of *JESUS CHRIST*, against what is said, *Heb. 9. 12. Neither by the Blood of Goats and Calves, but by his own Blood he entered in once into the holy Place, having obtained eternal Redemption for us. And, 1 John 1. 7. That the Blood of JESUS CHRIST cleanses us from all Sin.*

Lastly. I cannot believe we ought to Worship what we Eat, nor eat what we Worship: And it is entirely absurd to think, that what can be eaten should be God. This seems to me not only wicked, but also horrible, and is self-sufficient to raise my Objections against the Church of *Rome* who teach that a Man eats his God. These Reasons, and several others, have made me lay aside the Design I had form'd of being Baptiz'd in to that Church who teaches Doctrine so contrary to the True Word of God.

Upon examining the Principles of the *Anabaptists*, I chuse not to embrace their Faith. Because, 1st. They deny the True Human Flesh of our

our LORD JESUS CHRIST, saying, that he was not born of the Substance of the Virgin *Mary*, and that he only passed through her Body without partaking of her Substance, and so sin against the Article of the Christian Faith which says, *He was born of the Virgin Mary, &c.*

By their Belief they destroy his Human Nature, and if so, he is not made like unto us in all Things except Sin, renouncing all Religion and Doctrines contrary to the Word of God. I embrace the *Christian Faith*, to live according to his holy Word, and not after the Commandments of Men notwithstanding I know, that by becoming a Convert to *Christianity*, I abandon, and shall be abandoned by my Father, Mother, Brother and Sister, and hated by all those of my Nation for the Love CHRIST, who has said, *That he came not to bring Peace but a Sword.* Who told the Apostles, *That they should be hated of all Men for his Namesake.* And in *Matthew*, 10. 34, 35, 36. *Think not that I am come to bring Peace on Earth: I come not to send Peace but a Sword, for I am come to set a Man at Variance against his Father, and the Daughter against her Mother, and the Daughter-in-Law, against her Mother-in-Law, and a Man's Foes shall be them of his own Household. He that loveth Father or Mother more than me, is not worthy of me.* And the same Chap. says *Blessed are they who are persecuted for Righteousness-sake, for theirs is the Kingdom of Heaven.*

The desire of my Soul for those of my Nation is, that God thro' his Mercy will open their Eyes, and cleanse their blind Zeal, and by Grace bring them to Salvation thro' the Merits of the *Messiah*, that they may not be condemned in the great Day of Judgment, when all must appear before the Judgment Seat of CHRIST, to answer for the Deeds done in the Body, whether they be Good, or whether they be Evil, that they may no longer Blaspheme his holy Name, have Mercy on them O LORD! as thou hast had Mercy on me, and by thy Grace enlighten their Understandings, and draw them to thee as the lost Sheep of the House of *Israel*, for thou hast not O God! rejected they People for ever, but will receive them that turn unto thee. There are many amongst them that have not bowed their Knee to *Baal*, in Mercy LORD receive them! and let thy Right Hand lead them to the Knowledge of thee: Turn, O LORD! the Hearts of the Disobedient to the Wisdom of the Just, that at thy second Coming, we may all be found acceptable in thy Sight, thro' the Merits of JESUS CHRIST.

My

A CALL to the JEWS.

My well-beloved *Christians*, whom I believe to be of the Assembly of the Faithful, of the House of God, I have wrote my Confession to you, I protest not only to you, but also before God who knoweth all Things, and hears this Protestation of mine, that by his Grace I will live and die a *Christian*; and I beseech you thro' Christian Charity to receive me into your Number, and may my Name be written in your Memories, as I believe assuredly that God has wrote it in his Book of Life, *Amen.*

DAN. TNANGAM ALEXANDER.

There shall be more Joy in Heaven over one Sinner that Repenteth, than over 90 and 9 just Persons that need no Repentance.

FINIS.